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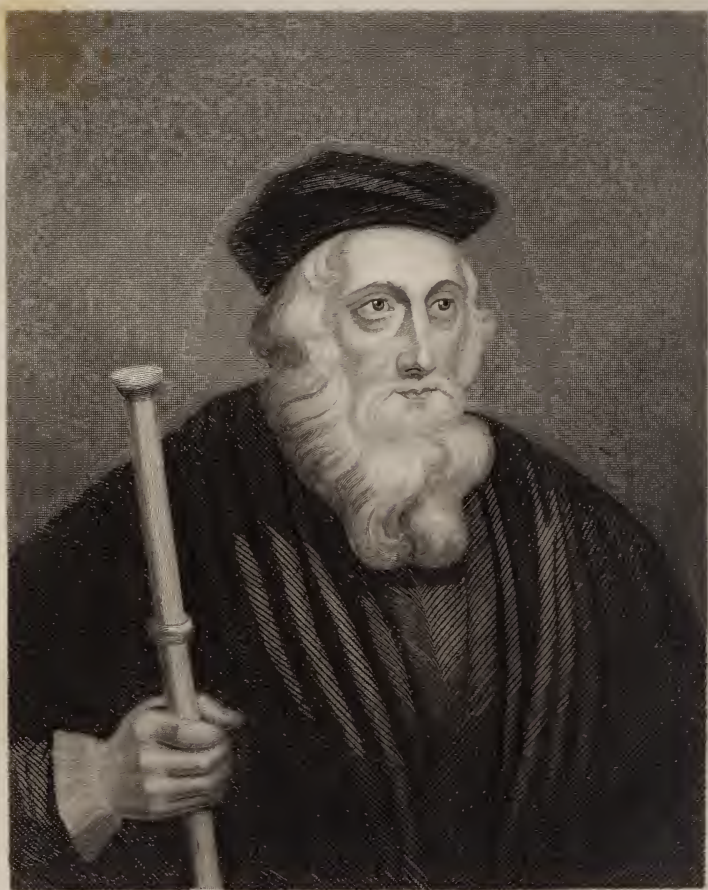
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John Ruskin

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Wickliff.

Wickliff has been frequently designated as the "Morning Star" of the Reformation. He was born in 1324, more than one hundred and fifty years before the birth of Luther, at a village bearing his own name, in Yorkshire, England. His parents devoted him to the service of the church; and he was sent to Oxford, where he became an accomplished scholar, and well versed in the Sacred Scriptures. He was first introduced to public notice by his preaching against the idleness and vices of the mendicant friars. Again, in 1365, he resisted the claims of the Pope to the tributary payment of a sum of one thousand marks, annually, from the English nation. In 1370 Wickliff was ejected from the wardenship of Canterbury Hall, to which he had been appointed by the Papal court, five years before. But in 1373 his high standing as a scholar obtained for him the degree of doctor of divinity; and he was appointed Professor of Divinity at Oxford.

Wickliff's lectures on theology made a powerful impression on all ranks of society. The clergy soon became alarmed. In 1377 he was cited to appear before an ecclesiastical council, to answer charges against his doctrines. To this council he was accompanied by the Duke of Lancaster, and the Lord Marshal of England, and by others appointed by the Duke to secure his safety. At the opening of the meeting a dispute arose between the Lord Marshal and the Bishop of London, which ended in breaking up the council; and nothing was done to Wickliff. But in 1382 he was again summoned before an ecclesiastical assembly at Oxford, and was then expelled from the University.

This distinguished reformer achieved, in 1383, the great labor of his life, the translation of the Bible from the Latin into the English. It was the first complete English version ever made; and it soon aroused the wrath of the Roman See. In 1390, after Wickliff's death, the English prelates introduced into the House of Lords a bill for the suppression of this translation. The Duke of Lancaster, a warm friend of the reformer, opposed it, and the bill was rejected.

Wickliff died calmly in his bed, in 1384, at the age of sixty. But Rome did not forget her displeasure; and thirty years after, at the Council of Constance, a formal trial was made of his writings, which were then condemned; and sentence was passed upon Wickliff, that his bones should be dug up out of his grave and be burnt! This decree was executed by order of Pope Martin V. in 1428. His bones were dug up and burnt, and their ashes were put into a brook called the Swift: whence that

memorable saying of Fuller: "The brook Swift did convey his ashes into the Avon, the Avon into the Severn, the Severn into the narrow seas, they into the main ocean; and thus the ashes of Wickliff are the emblem of his doctrine, which is now dispersed the world over."

Popery fulfilling Scripture.

It is sometimes said, that the papacy cannot be accused of self-exaltation above God, whom every Papist, the Pope included, most devoutly worships. But neither the prophecy predicts, nor does our interpretation declare any such thing. As already seen, the phrase "called god" points out, not the true God, who is never so designated, but idols, or more probably, civil and ecclesiastical rulers. The papal system, however, exalts the Pope to God's place in the church, and thus opposes Him. I proceed to present this part of the subject under several particulars: 1. The papal system opposes God in the person, prerogatives, and acts of the Pope. (1.) When a Pope is inaugurated, the cardinals approach him, seated on the high altar, the very seat of divinity, and render him worship, chanting the "Venite, adoremus," "Come, let us worship." His common title is "His Holiness," and another, "our Lord God the Pope." Incense is burned before him. In the Lateran council, and with its approbation, he was called "God on earth." Gregory II. asserts, that the whole "western nations reckoned Peter a terrestrial God."

(2.) Variant opinions have been held by papal doctors on the Pope's prerogative. Some assign him no higher authority than that of president. Others consider him an absolute sovereign over all rulers, who may ordain, judge, suspend, or depose patriarchs, bishops, cardinals, priests, and kings; call and dissolve councils; and absolve subjects from allegiance. Others maintain that he has all power in heaven and earth; "none except God," says the sainted Bernard, "is like the Pope." Say others, "he can make something out of nothing." And others declare, that he can dispense with right, and has power over all powers both in heaven and earth! The general doctrine, as stated by Dens, is, "that the Pope, determining from the throne, matters of faith or morals, is infallible." He is also supreme over kings in temporal matters, when necessary to effect spiritual decrees; and as "he must be obeyed in all things which concern the church," it follows that opposition to his will, in any matter, may be easily silenced, on the pretext that the "interests of the church" are involved. If these variations serve no other purpose, they suit very well for the various moral latitudes of the world; the most moderate being adapted to countries where Popery is not prevalent, and the most ultra to those where no other religious system is tolerated. As to the United States, the oath taken by bishops obliges each "to defend, increase, and advance the rights, honors, privileges, and authority of the holy Roman Church" and of "our Lord the Pope;" and "heretics and rebels to our said Lord the Pope, to the utmost of our power to persecute and destroy." That this oath was taken was once denied, but Bishop Purcell has admitted the fact in his debate with Campbell, pp. 317, 318, 346, 350. How idle the prating that Popery has been modified! "Modified," as Bunyan's giant, by necessity; still sitting, toothless and powerless, with malignity, spite, and hatred glaring in his

eyes. Whenever the power is possessed, Popery is ready to avow all its ancient prerogatives, and carry out all its purposes. History well attests, that the pretensions of the Pope to authority over kings and all earthly potentates, civil and ecclesiastical, have been repeatedly enforced, and the Pope is still ready to exert, and claims a right to exert, all the power he has ever done. "*Semper et ubique eadem*," is still the motto of this apostate church.

(3.) The papal system opposes God in the acts of the Pope and his subordinate accredited representatives. Whether the supreme papal authority be resident in the Pope alone, or councils alone, or in the Pope and councils united, is a matter of little moment. To us it is evident, that wherever resident, this authority has been uniformly opposed to God.

The papal system assumes for its authorities the power of interpreting Scripture and prescribing a rule of faith. God has declared the Scriptures "able to make wise unto salvation, through faith which is in CHRIST," and has appointed "the HOLY SPIRIT" to "lead and guide" his people "into all truth." Popery proclaims the church as the only guide to a right understanding of the Scriptures, and adds to the Bible, traditions propounded and explained by the church, of equal or greater authority than the Bible.* What the church decrees to be tradition or the meaning of Scripture, must be received as such. We must not follow opinions, for "he who has an opinion," we are told, in the "*Garden of the Soul*," p. 392, (a book for the guidance of papists,) "is a heretic." We are to follow the church implicitly, for there is no faith except what is grounded on authority. (*Garden of the Soul*, p. 394.) We are required to believe what the church believes, understood or not. Says the "*Creed of Pius IV.*," which is a summary of the Catechism of the Council of Trent, "The holy Catholic and Apostolical Church must be acknowledged as the mother and mistress of all churches; and all things, which by the several canons and general councils, and especially by the Council of Trent, have been delivered, defined, and declared, must be received and professed, and all things contrary thereto condemned, rejected, and accursed." And we are required to believe, on the pain of damnation, for it is added, that "out of this true Catholic faith, no one can be saved."

Dr. Milner, one of the most learned, eloquent, and ingenious defenders of Popery, explicitly states, "that CHRIST never intended his religion to be learned from a book, nor directed the Apostles to write any thing." These are the doctrines, not of the middle ages, but of this day.

Again, Popery has ever opposed, as well as depreciated the Bible. Not only was this true before the Reformation, but it is now true, not only in respect of our version of the Scriptures, but theirs also. The bulls of the present Pope and his predecessor, and the policy of papal bishops here and in Europe, and the acts of priests all prove this. The circulation of the Bible by Bible Societies is denounced, its use in schools forbidden, and copies given to the poor Catholics taken away and burned. After two centuries of bitter persecution, when families were separated, and men and women maimed, tortured, exiled, and burned, for reading and circulating the Scriptures in the vernacular language, in England, France, Germany, Holland and Scotland, Rome's policy changed, and a translation of the New Testament was made

* "*Catechism of the Council of Trent.*" Baltimore, F. Lucas. See also in the "*Preface to Douay Bible*," "*Decree of Council of Trent.*"

at Rheims, (1582,) and of the Old at Douay, (1609.) Though never recognised by any council, seeing none has since met, these translations were connived at; and their authors were not persecuted. Editions of the whole Bible, in these versions, are still printed under Episcopal approbation; but even this, their own Vulgate in English dress, none dare read, except as permitted by bishops and priests—and the inhibition to this effect is printed in the preface to the book itself. Whether from fear, or from enmity to truth, or from ignorance, Popery is still the uncompromising enemy of the word of God.

Popery opposes the teachings of the Bible, however dispensed to men. The Bible teaches us to confess our sins to God and believe on the LORD JESUS CHRIST, and him alone, as the condition of salvation. This is a matter of vital and eternal moment to every man. This plain truth Popery opposes, by teaching that original sin is remitted in baptism, and that for all subsequent sin, pardon is obtainable only by confession to a priest, and through his intervention. Instead of "faith toward CHRIST" and "repentance toward God," the penitent is taught to rely on rites and ceremonies, altars, penances, confessions, priests, saints, and the Virgin. These are substituted for CHRIST; or, at least, on the most candid view, come in between the penitent and his SAVIOUR.

The Trent Catechism teaches: "There is no sin however grievous, no crime however enormous, or frequently repeated, which penance does not remit," p. 183. "No crime can be committed which the church cannot forgive;" and "this power of forgiveness is lodged with the bishops and priests," p. 82. "In the minister of God, who sits in the tribunal of penance, his legitimate judge and the viceregent of God, the penitent venerates the power and person of JESUS CHRIST: for in the administration of this and the other sacraments, the priest represents the character and performs the functions of JESUS CHRIST," p. 184. "The voice of the priest is to be heard as that of CHRIST himself, who said to the lame man, 'Son, be of good cheer; thy sins are forgiven thee,'" p. 180. "Power" (to forgive sins) "is not simply to declare that sins are forgiven, but, as ministers of God, really to absolve from sin," p. 182. Thus the priest has power to forgive sins, impart the HOLY GHOST, and in the mass, to offer an available sacrifice for the sins of the living and the dead. To him the faithful are bound, under penalties of eternal woe, to confess all their sins, even their most secret thoughts; and since the power "to recall a sinner from the state of sin to that of righteousness, is a greater work than to create the heavens and earth from nothing," the priest, in forgiving sins, arrogates to himself no less than an infinite and divine power.

And who is this, to whom power over heaven and hell, salvation and damnation, is thus assigned? Hear the Catechism, on p. 73-4, "The faithful are frequently to be reminded, in order to be convinced, that were (the) ministers (of the church) debased by crime, they are still within her pale, and therefore lose no part of the power with which her ministry invests them." A drunken wretch, just wallowing in debauchery, is taken from his cups, dressed in canonicals, seated in the "tribunal of penance," and with the authority of JESUS CHRIST and the MOST HIGH GOD, divides to men their award of heaven or hell, and settles the eternal state of all the dead. Thus not only the Pope, but every priest, deriving authority from him, is "set up in the church of God, showing himself that he is God," and often so called by his superstitious followers. With great swelling words against the people of God,—boastful

pretensions and arrogant presumption, to be the only accredited ministers of religion, these men, though "debased by crime," "lord it over God's heritage." This is no raillery—no antiquated and obsolete delineation of Popery by bigoted sectaries, but the avowed and published doctrine of the papal authorities in these United States, in this middle of the nineteenth century.

Nor is this all. Lest men might presume on the facility of forgiveness, and absent themselves from confession, and hold back the "fees," Popery has invented a figment, of which no trace exists in the Bible, called the "temporal punishment of sin," or the pains and penalties of sin to be endured here and in purgatory. We are taught, that though the "eternal punishment" of sin be remitted, the penitent is still liable to suffer *this*, from which he can be relieved only by doing penance, under priestly prescriptions, which may be prayer, fasting, or *almsgiving*. The power of remitting this "temporal punishment," on the performance of the prescribed penance, has been lodged in the church, in virtue of the good works of the Virgin and saints, and the superfluous sufferings of CHRIST, the merit of all which belongs to the church, on the principle of the communion of saints. Prayer and fasting, not being always convenient to the laborer, or agreeable to the gay and luxurious, a commutation in money is accepted, and the remission thus procured is called an *Indulgence*. The priests have thus assumed, first, to say how long a temporal punishment is due for certain sins, and then, how large a sum in default of prayer and fasting, will release us from our liability. Thus we read of indulgences for ten, twenty, or a hundred days, or so many months or years. Our dead friends in purgatory being unable to perform the penance or pay the commutation, we may do it for them, and shorten the duration of their sufferings, or by paying enough, bring it at once to an end. How tender the mercies of Popery! how considerate and kind! Thousands of souls may writhe in the tortures of purgatorial fires and freezings, for years and centuries, and not a finger will be lifted for relief, though the treasury of merit be overflowing, till the "money tinkles in the box" of the ecclesiastical exchequer. Scriptural or not, it is easily seen, that here is not only a power of immense and indefinite extent, but a source of revenue provided, whose fruitfulness is in the ratio of priestly arrogance and the penitent's superstition.

Thus does Popery, by the acts of her priests, oppose God in the exercise of that most divine prerogative, the forgiveness of sins, and cast contempt on the doctrine, that the blood of CHRIST cleanseth from all sin, by setting up her claim to judge and condemn, or pardon and release the sinner, at the will of the priest, and the performance of a penance prescribed by his authority.

2. The papal system opposes God by its idolatrous doctrines and practices.

Various explanations and subterfuges are used by papal writers to justify their admitted invocation of saints, and veneration of images and relics. Distinctions in worship are denoted by *latria*, which is the highest; *dulia*, the lowest; and *hyperdulia*, an intermediate worship; while the terms, improper, sovereign, inferior, relative, outward, divine, analogical, accidental, imperfect, honorary, and many more have been invented and used, to elude the force of the charge of idolatry. To all such explanations we oppose the plain words of Scripture, by which we are forbidden "to bow down" to any "likeness of any thing that is in heaven or earth; or the waters," as well as "to serve them." "Bowling down" is an accredited mode of worshipping God, and cannot be used toward any image, but at the expense of the divine

prerogative. Neither the Jewish, Christian, nor earlier patristic theology, allows images of any kind. Their use is a distinguishing mark of Popery, and unsupported as it is by other authority, is defended by her most learned men. By some the use of pictures and images, as the books of the unlearned, has been defended. While it is true, that to those properly taught, they might serve a valuable purpose, in reminding them of the facts of revelation, it is notorious, that among the common people they become objects of idolatrous worship. The encouragement and defence of the practice, with the thousand tales of the miraculous power of images, relics, and pictures, by which their importance and divine claims are enhanced, are but another proof that Popery resorts to "lying wonders" to sustain her power.

And not only does Popery thus exalt other objects of worship than the true God; she further makes them. She claims the exclusive power of canonizing dead men and women, and at once usurps God's place in deciding on their state, in making lawful what he has forbidden, and supplying the gods, as well as the theology by which we are taught to adore them. We are horror-stricken at this awful blasphemy.

It would require a volume to illustrate in detail the subject now before us. Writers of authority in the papal church, from the middle ages down to our time, have ascribed divine attributes to the Virgin, and worshipped her accordingly. Saint Bonaventure was notorious for his Mariolatry. He composed a psalter of the Virgin, by using the book of Psalms, and substituting her name for the title of the Divine Being. Thus, "In thee, O *Lady*, have I put my trust!" "I will praise thee, O *Lady*!" "Preserve me, O *Lady*!" and so of other passages. Gregory XVI. (1833) says of her, she is "our greatest hope, the entire ground of our hope," and prays that "she may watch over us, and lead our minds by her heavenly influence." Says another, "a true servant of Mary cannot be lost." Gregory XVI. granted an indulgence of one hundred years to all who would say a prayer to the Virgin, of which this is a specimen: "It is you who have delivered me from hell. It is to you I look for all my salvation." Children are admonished to "avoid offending her by sin," since, "being the mother of God, he cannot refuse her request." Prayers are offered to her heart.

In the "Catholic Manual" of devotion, authorized and now in use in the United States, prayers to dead men and women are as common as prayers to God. Here are a few examples, p. 46, "O holy Mary, Sovereign Queen, receive me under thy blessed patronage, and into the bosom of thy mercy." Page 383:

Release our long entangled mind
 "From all the snares of ill;
 "With heavenly light instruct the blind,
 "And all our vows fulfil.
 "Preserve our lives unstained from ill,
 "And guard us in our way."

Page 213, thanks are given to the Virgin for favors received. Her heart is put next to that of Jesus, as an object of veneration. She is the refuge in dangers, comfort in afflictions, and succor in all wants.

The "Garden of the Soul" abounds with similar prayers, and on p. 433 is one addressed to the [material] "sacred heart of Jesus," in which divine power is ascribed to it, and supplications presented, as to a divine being. On p. 434, is a prayer to

the Virgin, addressed as the "Mother of God," and as a "comfortress of the afflicted." Page 435 is another to St. Joseph, "a glorious protector," "object of profound veneration and tender confidence." These objects of worship, we are told, are addressed as intercessors; but certainly divine powers are ascribed to them, and in the popular esteem they rank as gods, as worthy of confidence, able to save, omniscient, omnipresent, and divine. The adoration of the Host is expressly declared to be of the highest kind of worship, inasmuch as CHRIST is present, "body and blood, soul and divinity," in every wafer and in every particle, and says the Council of Trent, "nor is it the less to be thus adored, because it was instituted by CHRIST to be eaten!" On p. 430 of the Manual, we have,

"O saving Host, O heavenly Bread!
 "Thou makest our souls for ever live!
 "Against the cruel foes we dread,
 "Thy heavenly aid unto us give."

In papal countries, whenever the Host is carried through the streets, all are obliged to bow down. For refusal, an American citizen in Mexico was killed, and a Senator of Ohio knocked down in the streets of Cincinnati, a few years since.

Other specimens of this idolatry are presented in that imitation of pagan customs, the assigning of patron saints to places, persons, diseases, and irrational animals. Thus we have St. George over England, St. Patrick for Ireland, St. Dennis for France, St. James for Spain, St. Nicholas presides over Dutchmen and young girls, St. Anthony manages fire, St. Barbara thunder, St. Blass our throats, St. Lucia our eyes, and St. Polonia our teeth. The provincial council of papal bishops in the United States has kindly placed our country under the Virgin's special protection.

3. For the sake of brevity, I must summarily present some other particulars, evincing opposition to God.

In this worship we have, in place of a scriptural simplicity, a burdensome ritual, and a ridiculous pantomime, which shuts out God, and glorifies the church. Besides, the hundreds of mediators in heaven, in addition to that one appointed by God, Popery assigns to the priest an omnipotent mediation on earth, without which there can be no access to God. For the prayer of faith addressed at once to Christ, she directs confession to her priests, penance, sackcloth, stripes, invocation of saints, prayer to the Host, and an endless series of mummeries and genuflexions. Directly opposing the inspired teaching on worship in an unknown tongue, she still insists that the most ignorant peasant can be edified only by a public service in the Latin language. Setting aside all the scriptural doctrine of indifference in outward observances, as eating meats and keeping holy days, Popery strictly requires abstinence from meat, on from 100 to 150 days annually, and forces the rigid observance of about twenty festivals. While notoriously patronising the desecration of God's Sabbath, by encouraging the celebration of pompous processions and shows on that day, she enacts other solemn days in honor of her saints. While setting at nought the second commandment in a most important part, she has decreed the six commandments of the church, viz.:—1. To hear mass every Sunday and holiday. 2. To fast and abstain as directed. 3. To confess at least once a year. 4. To receive the eucharist at Easter. 5. To contribute to the pastor's support. 6. To abstain from prohibited marriages. The violation of God's law may in certain cases be a venial sin; the violation of her law is mortal sin.

Opposed to the Bible doctrine of justification by faith, the papal doctrine requires the concurrence and co-operation of our wills and works to secure God's favor.

Instead of "preaching the gospel" according to the scriptural commission, Popery in papal lands has substituted the fabulous tales of monks and legends of saints in the pulpit, fit counterpart for the jugglery and farce enacted at the altar. For the infallible SPIRIT, Popery proclaims an infallible church; for sacraments deriving grace from God, sacraments dependent for vitality on the intention of the priest; for heaven to the dying saint, and hell to the dying sinner, purgatorial fires to both.

In short, God sent forth his law; Popery sends forth the laws of the Church. God claims to search the heart; Popery claims to search it in the confessional. God forgives and imparts his SPIRIT; Popery also forgives and imparts grace in the sacrament. God changes the nature by his SPIRIT; Popery does the same by her water, oil, salt, spittle, and the sign of a cross. God gave the Sabbath; Popery gives a score of holy days. God gave his SON; Popery makes and gives him in a wafer. God opens and shuts heaven; Popery claims supremacy over heaven and hell, and purgatory besides. With the Bible Christian, CHRIST is all and in all; with the papal devotee, the church is all and in all. Thus does Popery, by substituting her great leader in his person, prerogative, and acts, and his subordinates, and the doctrines of the church, for CHRIST and his word, and ministry, actually oppose him; and dethroning him from all spiritual dominion, holds forth to the world the representative of the system, a *double* ANTI-CHRIST, professedly in CHRIST's place as a vicar, really *against* him, as an enemy.

From a Lecture by Rev. B. M. Smith, Staunton, Va.

Dr. M'Hale on the "Rosary."

We copy without comment the following extracts from a sermon by Dr. M'Hale, the Roman Catholic Archbishop of Tuam; preached in a chapel at London, on the subject of the worship of the Virgin Mary:

The Archbishop preached from the altar in the following terms:—In the name of the FATHER, and of the SON, and of the HOLY GHOST. The Gospel according to St. Luke, the 11th chapter, "While Jesus was speaking to the multitude, a certain woman, raising her voice from the crowd, said unto Him, blessed is the womb that bare thee, and blessed are the breasts that gave thee milk; but He said, blessed are they who hear the word of God, and who keep it." The few words that I propose to address to you are suggested by the Gospel which you now have heard—a Gospel which is read not only from this altar, but from every altar in the world, from the rising to the setting of the sun, wherever that sacrifice is offered to ALMIGHTY GOD, of which the Prophet foretold that from the rising to the setting of the sun a pure oblation should be offered to Him. Though the preaching of the Word of God is a necessary accompaniment of the Christian religion wherever it is preached, it is still only secondary to that great office of the priesthood which is the first and characteristic duty imposed on those who are dedicated in a peculiar manner to the service of God. The offering of that sacrifice is one of the most—I may say that it is

the essential office of the priesthood; and the attending at the Holy Sacrifice of the Mass, even where the priest is unable, from infirmities, or from a variety of duties, to preach the Word of God, is a far more paramount duty, and is more pleasing to the ALMIGHTY. On this day I have confined myself to the Gospel. I cannot be wiser than the Catholic Church, and as it has appropriated the Gospel which you have just heard to this Sunday, I beg to offer the few reflections that are suggested upon the recurrence of this great anniversary of the Rosary. It is unnecessary, I am sure, to detain your attention with any explanation of that form of prayer now spread all over the Catholic Church. Suffice it to say, that though in its form it does not reach back to the first centuries of the Catholic Church, it does so perfectly in the elements of which it is composed. This form of prayer called "the Rosary" owes its origin to the celebrated Saint Dominick, the founder of the Dominican order, who, when Europe was overrun with infidelity and vice, generally co-relative, for wherever infidelity leaves its track there you are sure to find profligacy of manner to follow in its train—at that time a sect arose in Europe calling themselves the Albigenses, renewing ancient errors; for, after certain revolutions of ages, the infirmity of the human mind is such, however prone to singularity and error, that it cannot find any new resting place, and all its efforts are generally confined to renewing in some other fantastic form the errors by which mankind were often seduced before. At that time, a sect, profligate in their private manners, and enemies to the throne, whose errors were such as, following the advice of St. Paul, I should not wish to name, being as offensive to Christian ears to hear as to Christian tongue to utter—those unfortunate fanatics spread themselves all over Europe; they not only threatened the destruction of all religion, but they threatened, also, the subversion of the throne; and it was found necessary for the princes and Hierarchies of Europe to set their face against a flood of error which threatened the destruction of social order and the entire destruction of morality. The ALMIGHTY at that time, in his inscrutable way, raised up that holy man, St. Dominick, trained by the long discipline of prayer and of mortification. He had gained a complete victory over himself, and, like a disciplined and regular soldier who goes through a long course of discipline, and rises by a succession of offices from the lowest state in the army to the highest, and who well can command because he has learned the duty of obeying, St. Dominick, thus trained to the office of a preacher, received his mission from that Pontiff from whom every person must receive his mission; whose mission will be clothed with fruit, because he is the vine, he is the stem, we are the branches, and as the branch must wither when once cut off from the stem that gives it nourishment and life, thus is must be with every creature if he wishes to bear fruit; he must be always united to that stem, from which if once severed the branch must wither and decay. Receiving his mission from the pontiff at the time, he went through the South of France. Wherever he went words of benediction flowed from his lips, and a reformation of morals was the consequence. But what were the arms adopted by that humble man?—the very Rosary which we celebrate this day, and of which the festival was established some centuries afterwards. The sectaries or heretics of that time inveighed with peculiar bitterness against the Blessed Virgin, and this has been one feature common to all the errors that ever disfigured the Church. However peculiar in other respects, there has been one feature common to all distinguishing well the parent from which they spring, and that error has existed from the time of Nestori-

us, who first raised his impious voice against the Blessed Virgin, refusing to call her the Mother of God. That error, though disguised under a variety of forms, has been a characteristic of every heresy that has lifted its head against the Catholic Church. How the ALMIGHTY avenged that infidelity to his mother we learn by what occurred at the First Council of Ephesus, where the dignity of the Mother of God was awarded to the Queen of Heaven. While the Fathers of Ephesus were assembled, determining in what form they should promulgate to the world that great dogma of the maternity of the Blessed Virgin, such was the piety of the people of Ephesus that they assembled, and spontaneously cried out, "the Mother of God." Nestorius, the author of that error, retired—self-pride had found mastery in his unsound intellect; and, unwilling to yield to the collective wisdom of the Catholic Church assembled at Ephesus, he retired, and the ALMIGHTY avenged that infidelity by occasioning his tongue to be eaten out with worms. From that time—and I may say from the commencement of Christianity—a peculiar devotion to the Blessed Virgin has marked all those persons who were distinguished for their zeal in the assertion of truth, or in the discomfiture of error. And St. Dominick, knowing well what reverence was due to her who was pronounced by the angel sent by God himself as "Blessed," instituted a form of prayer, consisting of fifteen decades, representing the *fifteen mysteries* of the Christian religion—*five joyous ones, five sorrowful ones, and five triumphant ones*—which, I am sure, it is unnecessary to mention to you, because not only to Catholics, but to every Protestant who reads the Bible, those mysteries should be familiar. The form of prayer, then, may consist of the fifteen decades; or it may for convenience be divided into five decades each day, so as to spread over three days; for the Catholic Church, unlike the Pharisees of old, who imposed very heavy burthens upon others, but were very unwilling to bear any share themselves—who very freely preached the law, but left the burthen of its fulfilment to others—the Catholic Church takes into consideration the different avocations in which men are engaged. She knows well that some are employed in mercantile or commercial pursuits, or in the learned professions, which may forbid them to be continually praying, and she teaches that they should pray by consecrating all their actions to the honor and glory of God; as St. Paul tells us—"Whether you eat, whether you drink, or whatsoever else you do, do all to the honor and glory of God." There are some holy persons who, perhaps, feeling that salvation can hardly be procured in the world, fly to the desert, as they did of old, and founded monasteries—monasteries that have been often the object of ridicule and obloquy to those who knew not the heavenly life there led. The persons engaged in those monasteries may well use this form of prayer, and instead of those persons being the objects of ridicule, often, perhaps, would the inhabitants of large, and wealthy, and populous cities find, if they could lift the veil that hides from the mysterious counsels of the ALMIGHTY, that when the thunder of Heaven was about to be pointed out against the iniquities of some sinful city like Sodom and Gomorrah, the holy inmates of those monasteries were the five pious persons who, if they had been found in Sodom and Gomorrah, would have averted the vengeance of Almighty God, and have procured the temporal salvation of others. By those, then, his form of prayer may be recited at full length; by others in its abridged form; and by all the spirit should be retained if they are unable to go through the tedious form of prayer. This was the armor with which St. Dominick clothed himself when he went to combat the

enemy. No doubt many a person, relying on flesh and blood, would say that that was a singular sort of panoply with which that champion of the Church went forth to combat the Goliath that was to overturn it. But let him recollect that it was not by corresponding arms and helmet that the Goliath of the ancient law was overcome by David. David took in his hand a sling, and a pebble from the brook, and with that armor, which called forth the smile of Saul, the monarch at the time, he discomfited the enemy. So with the army of prayer, which might be covered with the ridicule of some scientific men who knew not the ways of God—with that simple armor of prayer St. Dominick gained a complete victory over his enemies. From that time this form of prayer has been in great use all over the Catholic Church; but its efficacy was in a signal manner illustrated at the close of the 16th century. When the enemies of the cross sought to upset Christianity in Europe, and to destroy every remnant of civilization which it is admitted was the offspring of the Catholic Church, and for this purpose had combined their scattered forces into one formidable fleet in the Mediterranean; then the princes, and the Pope, and the chief men of Europe found it necessary to combine their forces also. They met in the Mediterranean, and the famous battle of Lepanto ensued. Upon that occasion the formidable fleet of the enemy was dispersed, and the arms of the Christians were crowned with success. The battle attests forever the efficacy of that form of prayer which this day is recommended to your adoption and devotion. But it may be said, "Is it not a gratuitous assertion that, to that form of prayer, that signal victory is to be ascribed?" No—never has there been a fact in history that is better attested. The Pope had ordered that form of prayer to be recited in all the churches during the battle. He happened to be in one of the churches in Rome, peculiarly dedicated to the Blessed Virgin, called the Church of Minerva; and then, long before the celerity of steam navigation was discovered, before railroads were known, or before the electric telegraph, which, with the quickness of thought, transports intelligence from one region to another—long before those discoveries to which that supernatural knowledge might by some moderns be ascribed—the Holy Pontiff, wrapt in prayer, told one of the cardinals who was in attendance that that was not a time for earthly affairs, but that they should all give thanks to the Almighty, who had, in the language of the Scriptures in Judith, "dispersed the enemy." Well had the Divine Mother then dispersed the enemy by the light of her countenance, even as the great army of Holofernes was dispersed by the fortitude of Judith, who laid aside the weeds of her widowhood, and clad herself in the robes of her virginity, and went forth and slew him who had threatened to have a ploughshare drawn through the streets of Jerusalem. Thus it was with that mighty army of the East, as it had before been with the hosts of the Turk who had threatened to turn St. Peter's into a stable, and to feed his horses there. No sooner did they lift arms against the living God than they were dispersed like chaff. And as that day on which that famous servant of God, Judith, did that deed, was afterwards rendered a holy-day of festival among the Jews, so from that day to this, that Sunday, first called "the Sunday of the Mother of Victories," but afterwards "Trinity Sunday," has been consecrated and held as a sacred festival in the Catholic Church.—In conclusion, I beg of you all to recommend yourselves in a peculiar manner to the intercession of the Blessed Virgin. If I were speaking to Protestants I should remove one scandal which they seem to take offence at (and when I say "scandal," it is that Pharisaical scandal

which is taken, not given) at the prayer, "Hail Mary, Mother of God," being recited ten times for one "Our Father," wherefore they affect to think that we give greater honor to the Blessed Virgin, because in this form of prayer we recite the angelical salutation ten times for one *Pater Noster*. Let them know that both prayers come from the same source; that the FATHER, the SON, and the HOLY GHOST are one; that there is no jealousy between the FATHER, the SON, and the HOLY GHOST. Our Redeemer himself says that they are one. He is in the FATHER, and the FATHER is in the SON. And when He preached the SON, He preached nothing but what He received from the FATHER and the HOLY GHOST. If, then, he composed the "Our FATHER," the HOLY GHOST composed the Angelical salutation, when His heavenly ambassador came in His name and declared to the Blessed Virgin—"Hail, Mary, full of grace, the LORD is with thee." The HOLY GHOST composed that form of prayer. The HOLY GHOST, the SON, and the FATHER, are the same; and how shall we divide what has been joined together in the essence of the Trinity from all eternity? Let us, then, discard all these foolish conceits, for they are not difficulties or objections. Let us throw aside all frivolous objections; and let us remember that he cannot honor the SON who does not honor the chaste Virgin, from whose flesh and blood the flesh and blood of our Redeemer was formed. Let us not, with any small, pitiful metaphysics, be endeavoring to make distinctions that should not be made; let us rather consult our own feelings and affections: and where is the son, or where is the daughter that would refuse to give reverence to that pious parent from whom they not only drew life, but what is more valuable still, the example of piety? Commend yourselves, then, in a peculiar manner, to the Blessed Virgin. Say, with the Angel Gabriel—"Hail, Mary, full of grace, the LORD is with thee." Say, with Elisabeth—"Blessed art thou among women, and blessed is the fruit of thy womb." And as it is at the hour of death that the Blessed Virgin peculiarly shows her aid, then we may apply the words of St. Bernard—"If you are tossed on the waves of despair, invoke Mary; if you are elated with the spirit of pride, invoke Mary; if you are threatened with the gulf of sensuality, invoke Mary." "Mary," he says, "signifies the Star of the Sea;" and as we are sailing on the tempestuous ocean, and as our friends are looking from the haven at which they have arrived, anxious for our arrival at the port, we ought to look to that Star which has been the guide of those who have outridden the storm. This beautiful prayer of the Catholic Church should ever be on our lips, morning and noon, and especially at the last hour—"Holy Mary, Mother of God, pray for us sinners now and at the hour of our death." Amen.

Le Clere, the Martyr of Meaux.

There was at Meaux a wool-carder named John Le Clere. This humble tradesman had learned true religion from the reading of the Bible. He was gifted with great ability to speak about the things of God; and, when Briconnet turned back to the errors of Popery, and others who had not fled from Meaux were afraid to speak for CHRIST, this faithful man used to go from house to house encouraging the people to trust in the LORD. He also wrote a paper against the Antichrist of Rome,

and posted it on the gates of the cathedral. The priests and their followers were furious. Le Clere was seized and thrown into prison. After a few days he was brought to trial, and condemned to be whipped on three successive days, and then branded on the forehead with a hot iron. When this cruel sentence was executed, some of the crowd who followed the martyr, yelled with delight, others looked on with silent pity; but his mother, who was a faithful Christian, encouraged him with her words and looks. When the hot iron was placed on his forehead, the force of a mother's love overcame her for a moment, and she gave a loud shriek; but faith supported her, and she cried with a voice which made the cruel priests tremble—"Glory to JESUS CHRIST, and to his witnesses." This good woman remembered that JESUS had said, "He that loveth son or daughter more than me, is not worthy of me."

After this, Le Clere went to live in Metz; and here he preached the gospel as faithfully as he had done at Meaux, being assisted by a converted friar named Chatelaus, and a very learned man called Master Agrippa, who had found the way of life from reading Luther's writings. Lambert, another converted friar, of whom I told you something in the history of the German Reformation, also labored for awhile in this city after his return from Wittenberg. The gospel, by the ministry of these good men, had gained over some of the chief families in Metz; but the common people still continued to follow the old superstitious ways of Popery; and Le Clere's heart was pained to see this great city still plunged in idolatry.

On a certain day the people used to go to a certain chapel, which was about a league from the city, to worship the images of the virgin and some celebrated saints, vainly thinking, that by thus breaking God's plain command, they would obtain the pardon of their sins. On the eve of this day Le Clere was thinking of what God has said: "Thou shalt not bow down to their gods; but thou shalt utterly overthrow them, and quite break down their images." He thought that this command was addressed to him; and his courageous and faithful soul at once determined on what he should do. He went to the chapel on that night, took down the images, broke them to pieces, and scattered the fragments about the floor of the chapel. He then returned to the city, which he reached by daybreak, unseen except by a few persons as he entered the gates.

All was now in motion in the city; and the whole of the people, headed by the priests and monks, and bearing banners, went forth to worship the images. But when they came to the chapel and found their gods in fragments on the ground, their rage was unbounded, and "Death! death to the wretch who did this," was the cry which came from every mouth. In great haste they returned to Metz: the suspicion of the enraged crowd at once fell on Le Clere. This was confirmed by those who saw him returning to the city early in the morning. He was seized and dragged before the judges. He confessed that he had destroyed the idols, and exhorted the people to worship God alone. He was condemned to be burned alive. He was immediately carried to the place of execution. His right hand was cut off; then his nose was torn off with red hot pincers. His arms were then torn in the same cruel manner; then his breasts were burned. While all this was going on, amid the yells of priests, monks and people, the martyr was calm and composed, reciting solemnly, with a loud voice, these words of David: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have

they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the LORD; HE is their help and shield." (Ps. cxv. 4, 9.) The sight of such courage daunted the priests, and the rage of the people was changed into pity. After these tortures were ended, Le Clere was burned by a slow fire. Such was the death of the first martyr of the gospel in France.—*Achill Herald*.

Letter from Rev. Dr. Baird.

My Dear Brother,—I am here storm-bound, on my way back from a rapid visit to the Eternal City, whither I did not go, however, on a "pilgrimage." Pilgrimages ought to be made to "holy cities," but if I have not been deceived—and I think I have had some opportunity of knowing—Rome is just about the most "unholy" place in all Christendom; and this, too, notwithstanding it has an army of about 5,000 persons, including Pope, cardinals, patriarchs, archbishops, bishops, parish-priests, monks, nuns, theological students, &c. &c. &c., who are devoted to the service of the church. If we suppose the present population to be 175,000, which is certainly a large estimate, there is about one person "devoted to religion, and in a sense fit to care for their spiritual interests," for 35 inhabitants. Certainly the city would be holy if this worthless army of persons who pretend to give them the services of the Church, were what they should be. Alas! it is far, very far otherwise. I heard one gentleman in Rome—a foreigner, who is on the most intimate terms with the Pope and the Cardinals—say the other day, that it was the "most hellish place on earth"—only think of that,—and "that he was confident that he had been becoming a worse man every day since he had set his foot in it." This is dreadful.

Well, I went down to Rome, as I have just said, and took a turn through that wonderful city. It made me sad—it always makes me sad—to go thither. Oh, it is like going to look for the illustrious living of the past among the dead of the present! All remains of antiquity convince us that the old Romans were a great people. Almost everything that one sees among the people of the present day convinces us that they are a degenerate nation. But who made them so? Not the climate—not at all; it did not render effeminate the old Romans for twelve centuries. It has been the worthless governments with which this beautiful land has been cursed, and still more, a corrupted and worthless religion.

I found the state of things in Rome truly horrible. The espionage and rigor of the Police transcends all previous bounds. The people are at the mercy of the police agents and courts. Even the Pope himself is powerless before this "power behind the throne." Not long since the Police summoned a gentleman before them upon whom the Pope had lately conferred a patent of nobility, and requested him to produce it, which he did after some demur, and they took it and tore it in pieces before his face! No citizen is safe, nor foreigner either, unless he has the shield of a government over his head whom they dare not offend. The prisons are full of men

of influence, especially of those who are known to have taken any active part in favor of free institutions. The Pope, some time ago, was made to issue a bull against the reading of the Bible, and the people are so frightened that many are afraid to keep the denounced book in their houses, having no confidence that their servants will not betray them. Is not this a fine state of things for this "Metropolis of Christendom," as the friends of Papal Rome would have us call it?

It seems to me that his Holiness, Pius Ninth, with most astonishing humility, has given up the reins to his masters; and that the clique which governs in his name, just like the cliques which govern the Young Emperor of Austria, and the President of France, in a great degree,—are bent upon annihilating every noble impulse of these people, by the severest measures which they can invent. It would really seem as if Satan had come down upon this part of the earth, in great wrath; may it not be because he knows that his time is short? I saw his Holiness ride through the streets day before yesterday, in great state, in a splendid *red* carriage. These people seem to be determined to fulfil to the letter, prophecies contained in the "Book of the Revelation of St. John," relating to themselves. Everything, or nearly so, must be red—red carriages, red horses, red trappings; they themselves must dress in red as much as possible! What *does* all this indicate, but a dreadful blindness, which will not let them see their approaching doom? Avant couriers, guards, carriages following, made up the accompaniments of the great pageant. Oh! if Peter could have been present, and seen the pretended servant of his LORD, who had no better carriage than an ass, and "no where to lay his head," think you that he would not have been ready to handle the sword again if he had one, and that some other execution would have taken place than the cutting off the ears of some servant of this High Priest, who calls himself his successor? I certainly should not like to trust Peter under such circumstances. Poor Pope! He seems to have given up to the tyrants who govern both him and the people. With a resignation which is truly profound and philosophical, if not exactly Christian, he seems to be giving himself now as little concern as possible about matters and things. His Holiness looked remarkably well, fat, and hearty, to a degree which I could not have thought consistent with those mighty troubles which he tells of in a bull against some enormous evil, or desperate sinner of an author, whose writings tend to injure the holy faith of Rome. That the Pope is an amiable man, I cannot doubt. That he really set out in his career, as Pope, in 1846, with good and honest intentions, I must believe. But he was not equal to the task of cleansing the Augean Stables of Rome. He is, in fact, a truly amiable, well meaning man—one of that class of most unfortunate men, who are the dupes of all who wish to deceive and mislead them.

A few words about the American Protestant service, which has been sustained for some time past in the Eternal City, at the expense of the American and Foreign Christian Union in part, and partly by those who have attended it. You are aware that during that period heaven and earth were moved—by the Jesuits, the Propaganda, the English, Irish, and Scotch Colleges, and even by some American Romanists, to induce the kind-hearted Pope to cause it to be closed; and at one time it was closed for two months; but the efforts of our worthy Chargé d'Affaires, Mr. Cass, succeeded in getting it open, and keeping it open. This season all the batteries have been again opened upon this Chapel. Well, what does Mr. Cass do? Why he asked the Pope whether it would content these opponents if he should have rooms

fitted up in his house, and cause the service to be transferred to it. His Holiness said it would, and so that will be done, and the American Protestants, instead of going to a narrow and sombre street near the "tomb of Augustus," are invited to go to No. 3 in the Piazza del Popolo—one of the most pleasant places in the city—and hear the Gospel preached, and preached well, too, by the Rev. G. H. Hastings, a talented, pious, kind and faithful minister of the Gospel, who, as well as his excellent lady, is beloved by all who know them. I hope that no American Protestant, to whatever branch of the Protestant family he may belong, will fail to go to encourage the hearts and strengthen the hands of this excellent servant of CHRIST, who is stationed here to watch over his countrymen who go to that city, and impart unto them the words of eternal life, and assist, by his presence and his counsels, in their last moments, those who are called there to die, far from their native land.

But does it not seem strange, that whilst Rome seeks to build her churches in every Protestant city in our country, and in the world, she has a heart so despicably mean as not to be willing to allow a Protestant place of worship, be it a church or a chapel, to exist in the Eternal City, or anywhere else, *if she could help it*? Oh! the weakness of poor human nature, when left to its wretched selfishness. It is to be expected, and even arrogantly demanded, that Protestants should open their gates, and grant to Roman Catholics, full religious liberty. But when the same boon is asked at the hands of Rome, she has the meanness to refuse, and plead that conscience will not permit the favor. Conscience! What a conscience! Well, we must commiserate them, and in truth they *are* to be pitied. Old John Law has said somewhere, that GOD ALMIGHTY has made no man to be despised, but that all men are to be *loved* or *pitied*. Just so, and as we cannot love bigots, whether they be Roman Catholics or Protestants, we must pity them. From the bottom of my heart I do pity them; may GOD pity them, and have mercy on them, for they know not what they do.

Would it not be well for Archbishop Hughes, what time he preaches on the *intolerance* of Protestant England, to preach also on the *tolerance* of Rome—I mean of the Rome of the Eternal City; in other words, of *Rome at home*? For you must know that *Rome at home*, like other folks, is a very different lady from what she is *abroad*.

Apropos of Archbishop Hughes; his Grace is at last made a Cardinal! I am not authorized to say this; but nevertheless, I think you may take it for certain, that last Friday was a week, this great event did take place, and was so announced in the congregation. The 10th day of Oct. 1851, will be ever memorable in the annals of our republic, as that on which the Pope deigned to confer upon us, the honor of having a cardinal! How shall we endure all this glory! Yes, we have now what no other country on our hemisphere possesses—although there are several whose entire population is Roman Catholic, whilst not more than an eighth part of ours, if so many, are of that faith. This is wonderful, and is doubtless the fruit of his Grace's late "pilgrimage" to the Eternal City. I am in earnest, and you will soon know that I have stated to you the simple fact. An American Jesuit, of Italian birth, affected not to believe it possible, that the Pope would make Archbishop Hughes a Cardinal, because he said that the "Wild-Irishman" would appear every now and then in him, and do great mischief: he said that Bishop Kendrick, of Philadelphia, is the right man. This may all be so, but the Jesuit should have been able to believe all things "that are possible" in relation to such matters.

And now Genin may go to making the red cap for his Grace; but who will make the red small-clothes, the red stockings, the scarlet cloak, the red carriage, and who will furnish the four *bay* horses? I do not know; but doubtless they will be forthcoming, for the supply seldom fails to follow the demand in all lines of business.

Commodore Morgan has just come up to this city, for what purpose I know not.

It is a pity that Kossuth did not go direct to our country, and seek repose for a while, and the recruiting of his physical nature, which he must need, and so become prepared for whatever work Providence may have for him to do in the probably not distant future. His wife is an interesting woman, and his children are very remarkable. Their former tutor, a Protestant clergyman of Hungary, has spoken very highly of them to me. Both he and his followers will receive a warm reception at the hands of our people, I doubt not. May he have the prudence and wisdom which his position demands, and which the state of the world demands from one who may, under God, be an instrument of doing so much good. He will find that in this age, and especially in western Europe, as well as in the United States, *fanaticism in politics*, as well as fanaticism in religion, will soon end in nothing but evil. But we will all hope for the best, and I trust that many will pray for this remarkable man as well as hope.

Foreign Field.

IRELAND.

Our excellent Missionary, the Rev. Alexander King, of Dublin, Ireland, has addressed "to the eminent and very Rev. Dr. Cullen, R. C. Primate, Papal Legate, &c. &c. and to the Committee of the Roman Catholic Defence Association," the following letter:

CIVIL AND RELIGIOUS LIBERTY.

Gentlemen,—On great public questions it is allowable to merge personal feelings in efforts to elicit and establish Truth.

I, therefore take the liberty, with all due respect, briefly, but very earnestly, to address you on a most important subject, with which you have recently become prominently identified.

My theme is "CIVIL AND RELIGIOUS LIBERTY." I beg to make some inquiries, and to urge a simple practical proposal, in reference to statements lately attributed to you, on this subject.

"From the report of the "aggregate meeting," held in the Rotundo on the 19th August, as given in the *Freeman's Journal*, I extract the following:—"The Lord Primate here interrupted Mr. Moore, and said that he was wrong, if he intended to intimate that the Pope was ever inimical to civil liberty. Wherever the Catholic Church prevailed, there true liberty followed. Wherever Catholicity has been superseded, there slavery followed. * * * His Grace hoped—that it would be be-

lieved, that the Pope as well as the Bishops, were the true friends of civil and religious liberty."

In connexion with this interesting passage from Dr. Cullen, it is peculiarly gratifying to find the Roman "Catholic Defence Association," in the "Address" just published, avowing in the "most solemn manner, unalterable attachment to civil and religious freedom, in all its practical reality;" and engaging before the world that, "whilst resolutely resisting any aggression on Catholic freedom, (the freedom of Roman Catholics!) it will not only most scrupulously avoid invading, but be ever ready to assist in protecting, the just rights of others."

These are noble and cheering sentiments. They breathe the spirit of Christian chivalry, and the avowal of them is most happily appropriate at the present time.

If the Roman "Catholic Defence Association," and its illustrious President, will redeem these pledges, humanity and Christian philanthropy will soon have reason to rejoice.

Hear me, Gentlemen!

On the first of the above quotations I beg to ask you,—1st, What is "true liberty?" or what is the true doctrine of "civil and religious liberty," as held by the Roman Catholic Church, and practised by her authority?

2ndly.—In what parts of Christendom is "civil and religious freedom, in all its practical reality," now most fully enjoyed? In Great Britain, or in Spain or Portugal?—under the Papal monarchies of Italy, or in the Protestant republics of the United States?

I trust that as candid, upright and practical men, engaged in a great public effort in the service of religion and of your country, you will feel bound to honor these inquiries with full and explicit answers.

Several of the speakers at the "aggregate meeting" seemed to hold substantially the Protestant doctrine of liberty of conscience, as thousands of Roman Catholics in these countries do. But as the Primate had to call some of them to order, and as the doctrines of the Church of Rome are not to be known through the private judgment of laymen, it is important to have the words of his Grace distinctly and authoritatively explained.

May I venture to hope that he will condescend to name the books in which the Roman Catholic doctrine of "civil and religious liberty" is taught, and the nations in which it is exemplified?

On the second extract above, I have only to suggest, that you immediately fulfil your promise, *by endeavoring to obtain for Protestants such freedom as you demand for yourselves.*

The reasonableness and importance of this proposal must be apparent.

You are aware that under Roman Catholic governments, generally, and especially under the government of the Pope, Protestants are denied the rights of conscience, and have no legal enjoyment of "civil and religious liberty."

You must also know that this fact has given force to the recent legislative measure of which you complain, as many noble-hearted men supported the Ecclesiastical 'Titles' Bill, not from hostility to Roman Catholics, but from abhorrence of Papal intolerance.

Gentlemen, you promise "to assist in protecting the just rights of others." I ask you to redeem your pledge! Memorialize the head of your church, and demand

that under his government, and by his influence under all Roman Catholic governments, Protestants shall be legally assured of the same amount of "civil and religious liberty" as is enjoyed by Roman Catholics in Great Britain and the United States. By thus rendering homage to the claims of justice, in behalf of others, you will silence all your adversaries, and secure the speedy concession of all your rights, while you receive the honor and admiration of the civilized world.

I confidently promise you the hearty co-operation of tens of thousands of the best Protestants and of the best Roman Catholics in the United Kingdom, in a manly, an upright, and uncompromising effort to obtain a full enjoyment of "civil and religious freedom, in all its practical reality," for ROMAN CATHOLICS IN BRITAIN and for PROTESTANTS IN ROME!

I have the honor to be, gentlemen, in this sacred cause,

Your earnest friend and obedient servant,

ALEXANDER KING,

DUBLIN, Oct 2d, 1851.

Independent Minister.

Receiving no reply to this letter, Mr. King addressed another to the same effect to the "Roman Catholic Defence Association." This letter we shall give in our next.

A Card.

REV. M. J. GONSALVES.

At a meeting of the Board of Directors of the American and Foreign Christian Union, held at their office, No. 150 Nassau-street, New-York, on the 13th instant, the undersigned were directed to publish in the religious and secular papers, that the Rev. M. J. Gonsalves is not in any way connected with the society, as a Missionary or collecting Agent. Neither is he authorised by the Portuguese Exiles, in Illinois, to collect funds for them.

THOS. DE WITT, *President.*

E. R. FAIRCHILD, *Home Secretary.*

ANSON G. PHELPS, Jun. *Treasurer.*

Nov. 14, 1851.

Notices of Books.

PUTNAM'S HOME CYCLOPOEDIA: HAND-BOOK OF BIOGRAPHY, BY PARKE GODWIN, Esq. 1 vol. 8vo.

Mr. Putnam is doing a good work, in putting in a form suitable for popular use, and within general attainment, the convenient reference-books, of which this is one. Our biographical dictionaries, important in all their detail to the professional student, are more costly than is desirable for the reading of families and schools. And besides these spheres, there is a large, and we hope, growing class of readers to be found among our intelligent mechanics, to whom these publications will be most welcome; for their price is low, and they do not force upon one a vast amount of study to arrive at a desired item of information. The "Hand-Book of Biography" does not lay claim to novelty of plan, being compiled and condensed from the larger authorities; it is therefore entitled to confidence, as based upon reliable works already in use. Mr. Godwin has added a great number of names, especially

of American men of eminence, belonging to our own times. We shall be glad to see this valuable series completed.

HAND-BOOK OF LITERATURE AND THE FINE ARTS; by George Ripley and Bayard Taylor. New-York: George P. Putnam.

Belonging to the same valuable series of publications, this volume has peculiar merits of design and composition. It embraces "all terms of Logic and Rhetoric, Criticism, Style, and Language; sketches of works, which stand as types of their age or tongue; reviews of all systems of philosophy and theology, both of ancient and modern times; and a complete series of the history of literature among all nations, made up wholly from original sources. All the most important terms of common and international law, all technical words and phrases employed in theology and philosophy, and a number of scientific and historical phrases which have become familiarized in literature have been included. The explanations are not confined to mere definitions; whenever it has been found necessary, illustrative wood cuts have been introduced, which will greatly assist the reader in his knowledge of architectural terms. In Art, the departments of Painting, Sculpture, and Architecture have been treated as fully and carefully as the nature and limits of the work would permit." This description does not over-estimate the amplitude and utility of the work before us. Deficiencies and defects will doubtless be met with, under so vast a compass of subjects; but we know not where else to look for an equally able treatment of the whole department of Belles Lettres, within such compressed limits.

THE GOSPEL HARMONY, CHRONOLOGICALLY ARRANGED IN SEPARATE LESSONS, FOR SUNDAY SCHOOLS AND BIBLE CLASSES; by Walter King. New-York: M. W. Dodd.

A question book on the plan of Dr. Robinson's Harmony of the Gospel has long appeared to us to be very desirable. We are much pleased with the arrangement of this compilation, and hope to see it in general use in the Bible class.

EPISODES OF INSECT LIFE; by Acheta Domestica. New-York: J. S. Redfield, Clinton Hall. Third Series (Autumn.)

The cheerful chirp of the House-Cricket is at last ended. We have enjoyed its familiar note through three seasons, and hoped to hear it through the winter; but its seasons of activity are over, and there must be a winter for the insect tribe. The third of these volumes is the most entertaining and delightful of all. Let *Acheta Domestica* write on; he will perhaps make all the world entomologists by the charm of his eloquence and fancy. Meanwhile, let us whisper to our readers, that summer reading is always pleasant by contrast in midwinter, and that by the light of a lively Christmas fireside, the Cricket will repeat his chirp with more alacrity than ever. The author himself thus happily accounts for the augmenting attractions of his volumes. "As an insect, of what sort soever, is sure to become an object of increased interest to those who have followed it through its progressive stages, so it is hoped that the ensuing series, making up the entire of an entomological year, may be read with increased relish by those who have followed it through its progressive periods;—this, because with all that pertains to natural knowledge, *'l'appetit vient en mangeant.'*"

OLIVE LEAVES; by Mrs. Sigourney. New-York: R. Carter & Brothers.

Mrs. Sigourney's prose writings possess great charms to us. They display an

extensive store of valuable information, and peculiar judgment in presenting it in an entertaining, and yet impressive form. This little volume, of tasteful appearance, contains under the pleasant title of "Olive Leaves," a variety of sketches from fact and fancy, in which the object of instruction for the youthful reader seems throughout to be held in view. We note, among others, a touching sketch of the deaf mutes under the head of "Silent People." The volume is very prettily illustrated.

BLOSSOMS OF CHILDHOOD; by the Author of the "Broken Bud."

Childhood has been called the poetry of life; and the poetry of childhood embraces some of the most delightful passages of our literature. A collection of these has just been issued by the Carters; of which we know not whether to admire most, the elegance of the outward attractions, or the beauty of the selected contents. We have one more "holiday book" from the Messrs. Carter's publications; namely,—

LETTERS TO MY PUPILS; by Mrs. L. H. Sigourney.

The work of teaching, Mrs. Sigourney herself states, was her earliest ambition; and her success in it is doubtless to be greatly ascribed to her enthusiastic love for it. These letters, and the sketches which follow them, are full of interest, not only to the teacher, who may profit by the valuable hints they contain, on the subject of education, but to the young, who can appreciate the loveliness of many of the characters portrayed in it.

Mr. Dodd has shown us the sheets of a volume about to be published by him, the plan and execution of which strike us very favorably. It is entitled, "THE SOVEREIGNS OF THE BIBLE; by Eliza R. Steele, author of Heroines of Sacred History, &c." Each of the monarchs of Judah and Israel is here made the subject of a notice, simple and perspicuous in style, and with nothing of the inflated tone so objectionable in late works of a similar cast. We have found no books so much in demand among youthful readers, of the more serious class, as Scripture biographies; and none are better calculated to instruct in sacred learning. The volume of which we speak will be issued in season for the holidays, and we hope will be widely circulated.

M. W. Dodd has in press a very neat edition, in small form, of Dr. Spring's interesting essay, "THE FIRST WOMAN," extracted from his popular work on "First Things." This treatise, well worthy of a separate circulation, in addition to that which it has already obtained in that volume, is to be appropriately issued with special reference to the holidays. For the same season Mr. Dodd is also publishing the following gift-books, suited to the young:—

A WINTER IN SPITZBERGEN is the title of a highly entertaining narrative, descriptive of social life and daring adventures in hyperborean regions. The form of a familiar family conversation, into which the tale is cast, is carried out in a very spirited and natural manner. The work is a translation from the German of C. Hildebrandt, preacher in Ellsdorf, near Halberstadt; an author of some note among German writers for the young. We are told that the famous "Peter Parley," to whom the manuscript was submitted, predicted for this book a popularity equal to that of Robinson Crusoe. Such a judgment is sufficient recommendation, our readers will surely agree with us in thinking. We hope accordingly that, wherever

Parley and De Foe are known, the "Winter in Spitzbergen" will find a hearty welcome.


SELECT POETRY FOR CHILDREN AND YOUTH—a well selected repository of poetical reading for young people, compiled by the Rev. T. Edwards. The editor seems to have exercised careful judgment in the preparation of this collection, in which the reader will find a vast variety of the best compositions in verse adapted to the reading and study of childhood. This little book will also be issued in handsome style as a gift-book.

Mr. Putnam has published, under the name of the "COMICAL CREATURES FROM WURTEMBERG," a beautifully printed story book for children, illustrated by drawings "from the Stuffed Animals of Herman Ploucquet at the Great Exhibition." The stories and illustrations are equally entertaining.

THE WOMEN OF EARLY CHRISTIANITY; a series of Portraits, with appropriate descriptions by several American Clergymen; edited by Rev. J. A. Spencer. New-York: D. Appleton & Co.

It is no small improvement upon the earlier publications in the "annual" line, that has substituted for the collections of sentimental tales and feeble romances once in vogue, such able and instructive works as that we now have the pleasure of mentioning. It was, we believe, among our New-York publishers, that the rich treasures of the Bible were first applied to, for the purposes of Christmas and New Year gift books. We are not of those who consider this use improper. There is no human want that the word of God does not satisfy; and among man's wants is the desire for the realization of the beautiful. And where should we find more graceful imagery, or more lovely conceptions of character, than in this Book? Messrs. Appleton & Co. have this year, diverged from the strictly Scriptural subjects of some of their former holiday books; and have devoted this costly and tasteful publication to the memory of some of the early saints of the Church. Next to the Women of the Bible, the world has seen no characters more pure and admirable than the women of the Christian martyrology. There never was meeker patience, higher fortitude, stronger hope, lovelier piety, than among these. We do not, in our days of religious prosperity and freedom, appreciate as we should the loftiness of the spirit of the early witnesses. But our Protestant forefathers appreciated them. Martyrology was a favorite study of the strong-hearted Reformers and their early followers; for in the graces brought forth in themselves by the hour of trial, they recognized affinity with the spirit of primitive times. But to return to "The Women of Early Christianity"—there are some subjects embraced under this designation in the beautiful book before us, which do not strictly belong to the class designated. Two or three of them are too modern to claim the title of primitive saints; and too unprimitive for the liking of Protestants. But these are the exceptions. The pens of several distinguished clergymen have assisted Mr. Spencer in the portraiture of these heroines. Drs. Murray, Adams, Kip, Sprague, and others, have contributed their share to the merits of the work. Taken altogether, we have never seen an annual more creditable in every respect to those engaged in its publication. The typography is admirable, and the illustrations are of a high order. A better selection could hardly be made by our readers for an elegant and acceptable gift-book.

Boston and Vicinity,

 To avoid the inconvenience and delay attendant upon the past method of delivering the Magazine to our Subscribers in Boston and vicinity, it will hereafter be sent to them by mail. They are, therefore, respectfully requested to call at their respective Post-Offices, to which it will be sent at an early hour after publication, and obtain it.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH
ENDING 10th NOVEMBER, 1851.

MAINE.

Portland, High-st. Church,	\$55 23
3d Cong. Church,	23 00
Augusta, Mrs. B. Tappan,	5 00

NEW HAMPSHIRE.

Bedford, Presb. Ch. (of which, from Daniel Mack, Esq. \$10, 2d instalment for L. M.)	66 90
Pembroke Cong. Ch. in part,	12 75
Dunbarton, Cong. Ch.	17 00
Concord, Cong. Ch.	10 00
West Concord, Individuals,	1 32
Keene, Cong. Ch.	17 98
Baptist Ch.	2 60

VERMONT.

Castleton, Cong. Ch.	20 50
North Bennington, Baptist Ch. in part, . .	5 00
St. Johnsbury Centre, Cong. and Methodist Union, in part,	6 00

MASSACHUSETTS.

Bernardstown, Cong. Ch. and Society, . .	3 50
Braintree, 1st Cong. Ch. and Society, . .	59 14
Byfield, Cong. Ch. and Society, in part, to make Rev. F. V. Tenney L. M.	18 82
Southboro, Pilgrim Ch.	8 00
Sherburne, Cong. Ch. and Society,	13 00
Haverhill, Central Ch. and Soc'y, to make Moses Walker L. M.	33 50
Shrewsbury, Cong. Church and Society, to make Joab Hapgood L. M.	38 59
Brimfield, Cong. Ch. and Society, to make Rev. Jason Morse L. M.	33 00
Middleboro, Central Church,	10 72
South Reading, 1st Cong. Ch. and Society, Attleboro, 2d Cong. Ch. and Society, Mrs. Nancy Carpenter, L. M. \$30; Mrs. N. W. Sanford, L. M. \$10; Others, \$33.50,	73 50
Abington, 1st Cong. Ch. and Society, Dea. Jacob Cobb and Zibeon Packard, each \$10, towards the support of a Colporteur, \$20; Others, to make Ziba Torrey L. M. \$47.39,	77 39
Charlestown, 1st Cong. Church, Miss Agnes Edes, 3d instalment for L. M.	5 00
Lowell, John-st. Ch. Rev. Mr. Hanks, this amount paid to Dr. Baird in June, 1851, in full, to make Nathan Allen M. D. L. M. .	7 50
West Townsend, T. R. L.	2 00
Feeding Hills, Mrs. Charlotte P. Barnum, .	35 00
Hatfield, Dea. Erastus Cowles,	15 00
Alpheus Cowles,	20 00
Charlton, Miss Anna Fitts, donation, rec'd July, 1851,	1 00

CONNECTICUT.

Colebrook, Osborn Stillman, Ann'y, . . .	3 00
Madison, Cong. Church,	27 50
New Haven, North Ch. Rev. S. W. Dutton, Ann'l,	5 00
Court-st. Ch. George King, Ann'l, . . .	5 00
1st Baptist Church Rev. Mr. Phelps pastor,	30 00
Wethersfield, Cong. Ch. Rev. D. Tucker, in part,	23 00
Glastenbury, David Hubbard, to make his son David L. M.	30 00

NEW-YORK.

Champlain, Cong. Ch. and Society, to make Rev. Nathan Leighton L. M.	30 00
Denton, Presb. Church,	15 20
City, Spring-st. Church,	34 75
Cayuga, Presb. Church,	24 72
Sodus, Presb. Ch. Mrs. S. E. Collins, L. M. in part,	12 00
Hopewell, Estate of Mrs. H. P. to make Harvey Pratt L. M.	30 00
Presb. Church,	4 37
Gates, Presb. Church, Rev. J. Ballentine, L. M. in full,	24 05
Alexander, Presb. Ch. a balance,	50
Prattsburg, Presb. Church,	23 56
Other Individuals,	1 87
Ithaca, Ref. Dutch Church, Rev. C. H. A. Bulkley, L. M.	38 50
Presb. Church,	35 37
Rev. Wm. Wisner, D. D. \$5; Rev. Wm. N. McHarg, \$5,	10 00
Baptist Church,	11 34
Peach Orchard, Presb. Church,	3 00
Binghamton, Presb. Ch. Mr. Thorp, Col. C. Ely, Mrs. M. Whiting, C. McKenney, Charles Hall, each \$5; Cash, \$25.12,	45 12
U. M. Stowers, \$2; Others, \$10.25, . . .	12 25
Rev. Peter Lockwood and Lady, in part, L. M.	10 00
Cong. Church,	11 13
Meth. Church,	2 07
Orleans, Presb. Church,	4 44
Fort Covington, Presb. Ch. to make, in p't, Rev. Charles Gillette L. M.	13 00
Plattsburg, Presb. Ch. to constitute their pastor, Rev. David Dobie, L. M.	30 05

NEW JERSEY.

Mendham, Balance of Collection, Presb. Church,	6 50
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Freehold Village, Ladies' Presb. Church, to make Rev. S. D. Alexander L. M.	30 00
Presb. Ch. and Society,	24 50
Lambertsville, Presb. Ch. to make Rev. P. O. Studdiford, D. D. L. M.	30 00
Hamburgh, from Miss Henrietta Haines, to make Hon. Dan'l Haines L. M.	30 00
Freehold, Ref. Dutch Church, Rev. Mr. Gantz,	11 90
Member 1st Presb. Ch. Rev. L. H. Vandoren pastor,	3 00
Wantage, Presb. Church, Matthew Cooper, John and Edward Styles, each \$5,	15 00
Charles A. Cooper, John J. Cooper, each \$3,	6 00
Twenty-two other Contributors,	19 71
Deckertown, Presb. Church, Nineteen Contributors,	8 00
North Hardiston, Presb. Church, Daniel Haynes,	5 00
Elias Potter,	1 00
Parsippany, Presb. Church, H. Smith, \$3; H. Cobb, \$2.50; E. F. Smith, \$2; Others, \$9.75,	17 25
Paterson, 1st Presb. Church, Collection, Monthly Concert,	8 29
2d Presb. Ch. Miss Atterbury, \$10; Others, \$4.50,	14 50
Paulsboro, M. E. Church, in part,	28 50
Clarksboro, M. E. Church, in part,	15 72
Lower Penns Neck, M. E. Church,	30 00
Salem, M. E. Church,	10 00
Sharpstown, M. E. Church, additional,	16 00
Norristown, Union Meeting, in part,	10 50

PENNSYLVANIA.

Philadelphia, Southwark Presb. Ch. Rev. Mr. Bruen,	25 00
Meadville, Individuals,	33 19

MARYLAND.

Baltimore, Wm. Robertson,	4 45
James F. Purvis,	5 00

VIRGINIA.

Richmond, 1st Baptist Church,	49 00
Rev. Mr. Hayes' Ch.	55 00
3d Baptist Ch.	18 00
United Presb. Ch.	28 00
2d Bap't Church, a balance, to make, in part, with \$22 before sent, a L. M.,	3 00
Mossy Creek Church,	14 00
Mt. Solon Church,	6 13

Portsmouth, Ladies of Portsmouth Church, to make Rev. Gurdon W. Noyes L. M.	30 00
Prince Edward Co. Rev. G. W. Compton, from the Douglass Ch.	1 00

GEORGIA.

Savannah, Miss Cowper, per Wm. Duncan, Esq.	155 00
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INDIANA.

New Albany, Baptist Church and Society, in part,	2 85
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OHIO.

Marietta, Cong. Church and Society, add'l, New Richmond, Presb. Ch. and Society, in part,	10 25
Cincinnati, Central Presb. Church, D. A. Biggers, An'l M. \$3; Misses Brown, Ann'l M. \$3,	6 00
2d Presb. Church, N. Sawyer, Esq.,	20 00
Bristol, Presb. Ch. in part,	5 22
Wayne, in full of I. M.,	23 15
Johnston, Rev. O. E. Eels, Donation,	1 00
Gustavus, Cong. Church, Rev. T. B. Allen, in part,	7 53
Kinsman, Presb. Ch. Rev. H. B. Eldred,	28 12
Cleveland, J. W. Ogden, \$5; Geo. N. Benedict, \$5,	10 00
Lebanon, Cumberland Presb. Church, in part, to make Rev. S. H. Coulton L. M.,	17 35
Meth. E. Ch. 25c.; Meth. P. Church, \$4.35,	4 60
Newark, Welsh Cong.	3 00
Cincinnati, 1st Presb. Ch. and Society, in p't, to make Rev. Sam'l R. Wilson L. M.,	23 51
5th Presb. Ch. balance,	7 00
Tabernacle P. Ch. in part,	14 60
Hanging Brook, Presb. Ch. and Society, balance,	3 00
Ironton, a balance,	12 90

ANSON G. PHELPS, JUN.

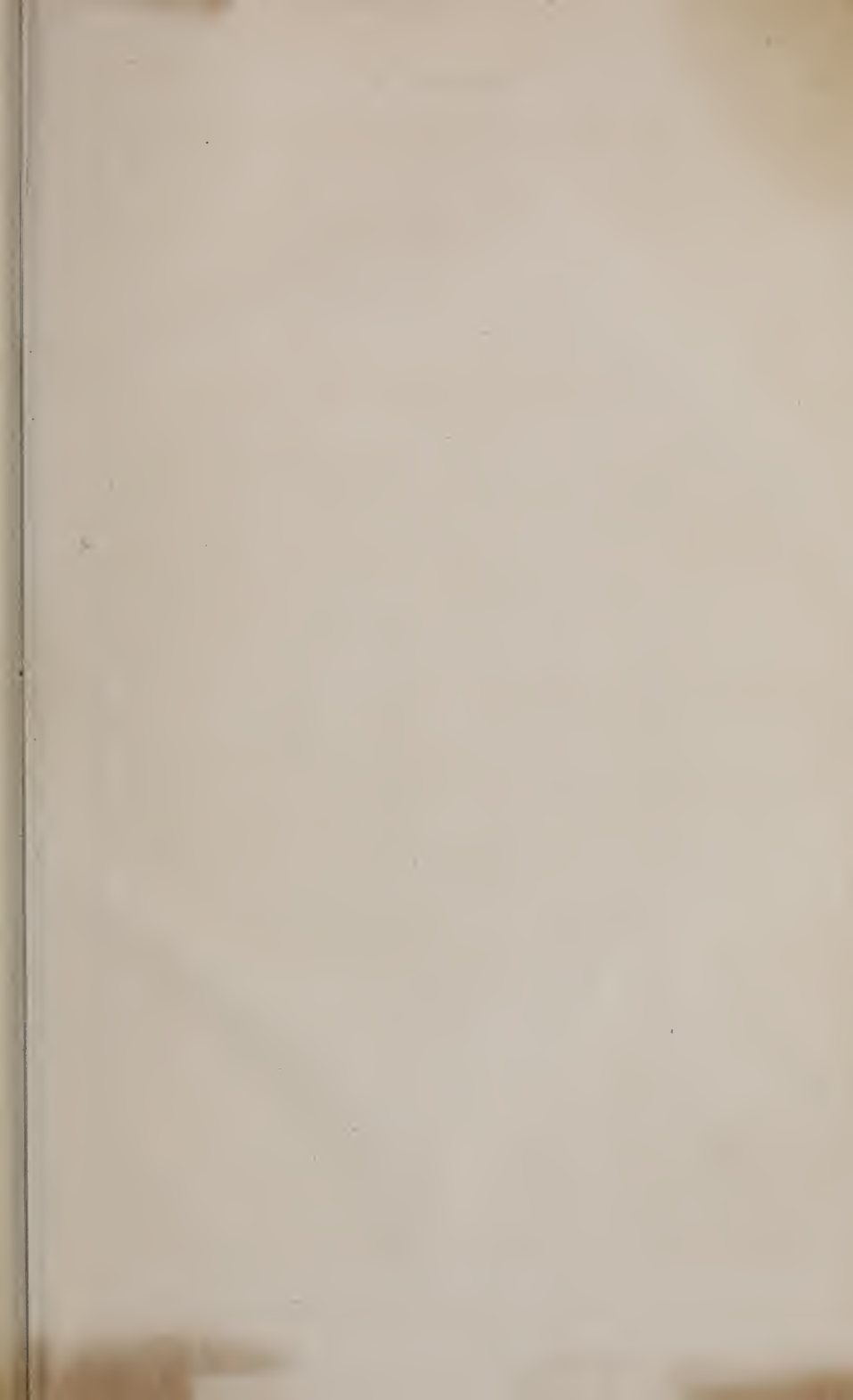
Treas. of Amer. & For. Christian Union.

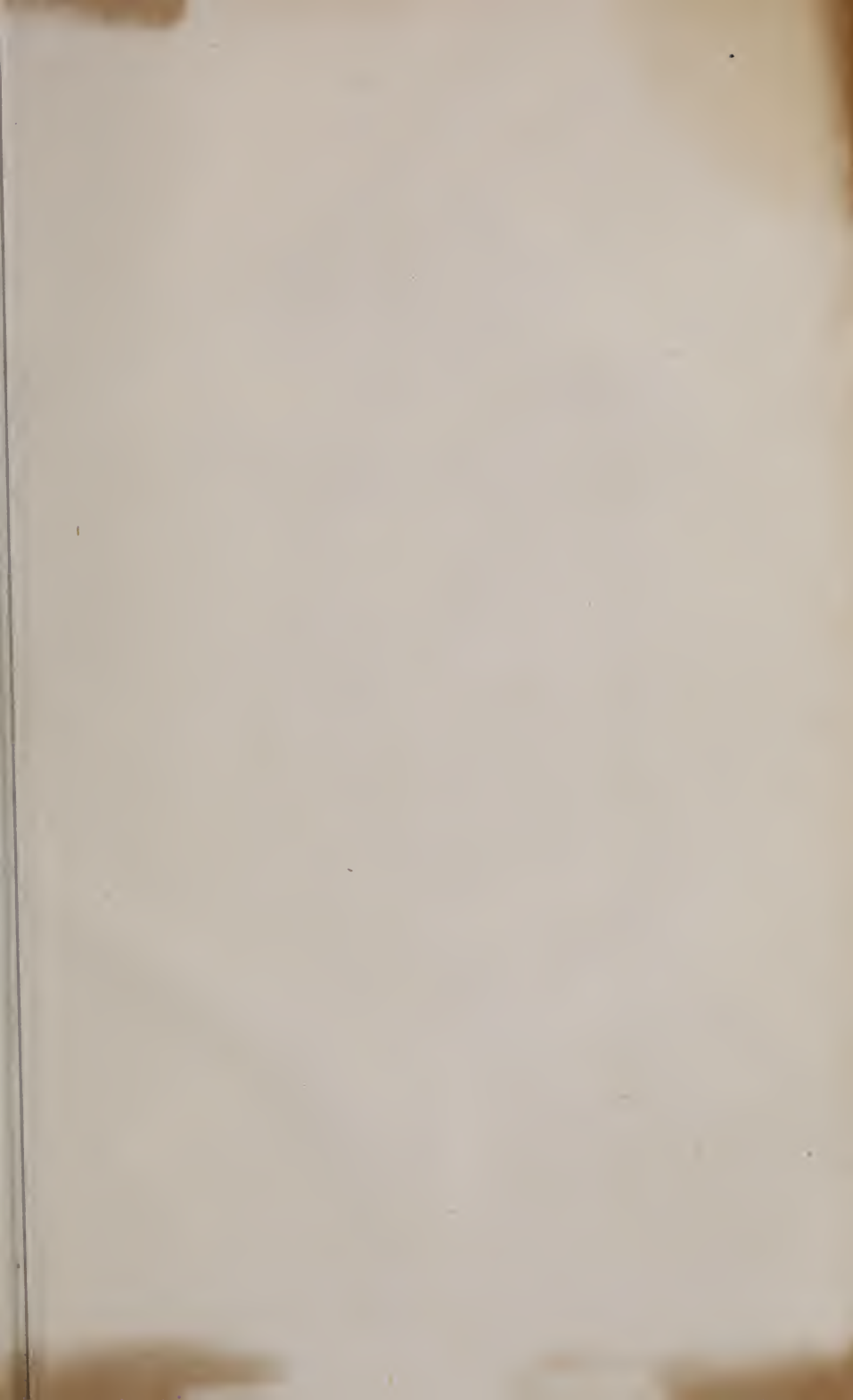
New-York, November 10, 1851.

ERRATA.—In the June Number, under Watertown, N. Y. page 207, in place of "Ditto" read Camden Presb. Ch. \$50.93, of which \$30 paid by Isaac T. Miner, to make himself a Life Member.

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